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Chinese Christians in Korea

Mr. F. T. Yap

Are Foreign Missions Worth While?

Rev. Donald G. Miller, Ph. D.

Federal Council's Social Service Committee Report

Mrs. A. A. Pieters

Korean Young Women's Christian Association

Miss Helen K. Kim, Ph. D.

Some Startling Church Statistics

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JANUARY, 1937.

SEOUL, KOREA.

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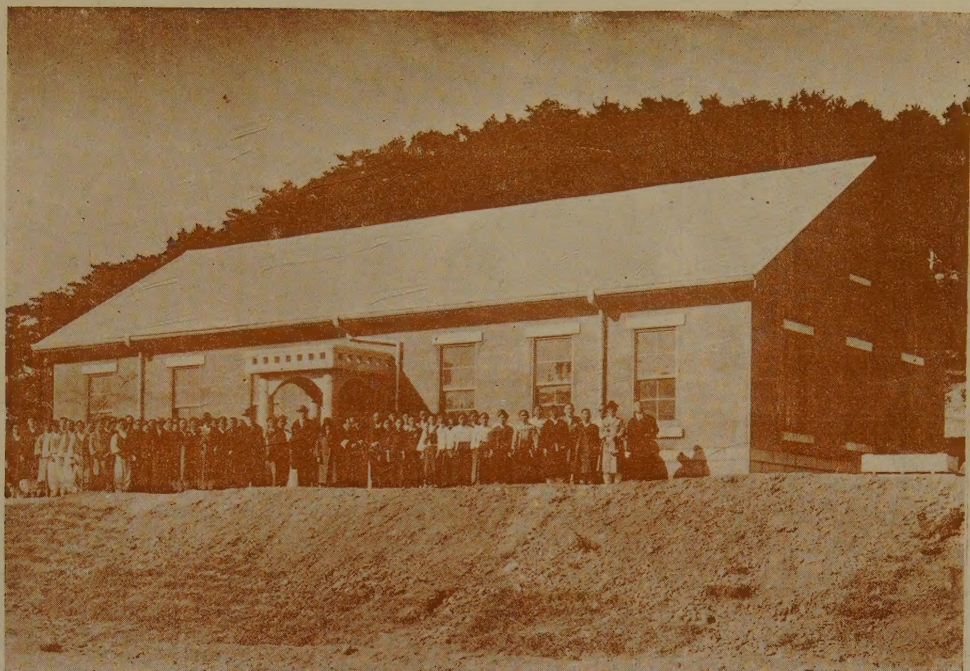
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Above : Administration Building, Fusan Leper Homes

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Below : Home-for Girls-in-Need, Seoul

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Above : Summer Music Conference, 1936, Chosen Christian College
 (The Rev. W. J. Anderson was in charge, in the absence of Prof.
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Below : Korean Young Women's Christian Association Leaders

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THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXXIII.

JANUARY, 1937

No. 1

Evangelism

THE REPORTS for 1936 are all in—missions, churches, schools organizations, conferences, councils, hospitals, associations, societies, etc. A great deal of work has been done and much machinery has been kept going.

Very often, however, all that has been accomplished falls short of what had been planned and does not seem commensurate with the amount of time and money and energy that has been spent. Much of the work has been routine and although it has been worthwhile, the one thing that we wanted so much has not been realized. Like the text that we often quote, "As thy servant was busy here and there, he was gone."

We all are aware that the Christian movement in Korea has just begun, that only two out of every one hundred of the Korea people are professing Christians, that every church is surrounded by a multitude of non-Christians.

A major problem in all the work of missions and the Church is how to permeate it with the spirit of evangelism. However good it may be medically, educationally, technically, and however much may be accomplished, still if there are not evangelistic results we are not quite satisfied. Apart from "evangelism" the Christian movement cannot make progress. Whatever growth there may seem to be for a time, will not be permanent.

Nearly all missionaries and other church leaders recognize the essential place of evangelism.

The question is, how to get it and keep it? One answer is that it cannot be done without definite effort and planning. Plans may fail but without a definite undertaking we cannot expect success. Too often we depend on help from the outside rather than work up the spirit of evangelism from within the church, within the institution, within the organization.

Another answer is that true evangelism will not come apart from prayer, Bible study and meditation. The true character of evangelism is a well of living water from within. A recent article on Moody says that at seventeen he was "born again", at twenty three he received the "rich ecstasy of winning souls for Christ", at thirty "he came to realize the extreme value of the word of God", and last of all, there was "his baptism of the Holy Ghost" while walking the streets of New York.

This article by the Rev. Herbert Hezlep, D. D. of the Knox Presbyterian Church of Cincinnati concludes, "Let the church observe the centenary of Dwight L. Moody—the man who brought evangelism before the world in a sane, practical, unobjectionable way and turned a reeling world back to sanity and led it to the foot of the cross.....Evangelism is the first and primary need of the church today if the world is to be saved. Let us make Moody still live in our day".

A Thought for New Year's day

ALEX. A. PIETERS.

Life is a school to fit man for the great Beyond,
A process tending to perfect his heavenly bond,
To show the noble possibilities of mind
And help his spirit's fine capacities to find.

Each year should mean fresh moral strength to fight
world's sin,
And new assurance that the battle Christ must win.

Each year should make man's hopes more real to his
soul

And bring him nearer to the portals of life's goal.

Can we this day courageously the New Year greet?
Are we more able life's emergencies to meet?
Have we perceived anew faith, hope, and charity,
And sought for honor, glory, immortality?

Chinese Christians in Korea

F. T. YAP

ALTHOUGH THE relations between China and Korea date from long before the Christian era, the Chinese Christian organization in this peninsula is comparatively young. Prior to the establishment of the Chinese church, the Chinese Christian had either to go to the Korean church, if he knew the native language, or to remain at home on Sunday. However, during the summer months, the British and Foreign Bible Society sent for colporteurs from China; these men sold books and preached the Gospel as opportunity offered, but nothing was done to conserve their work. With the increase of Chinese to about 18,000 in 1911, far-sighted missionaries saw the need of establishing a Chinese church in this country.

In 1912 Mrs. C. S. Deming, an American missionary born in China, came over to this country and started work among the Chinese. Early in February, 1912, meetings for the organization of a Chinese church were called and the first Chinese service was held in May of the same year in a small room of the Korean Y. M. C. A., Seoul, with only a dozen persons present. A Mr. Cheh Tao-hsin, a Chinese physician and herb dealer, who is now one of the two elders of the Chinese Christian Church in Seoul, was largely responsible for

the formation of the Chinese Christian organization here.

However, the location of the Y. M. C. A., which is too far from the Chinese quarters, and the steady growth of the church combined to make it necessary to secure a more suitable building in which to meet. In describing this, Mrs. Deming in her report gave the following interesting account:-

"We soon found the Y. M. C. A. to be too far from the Chinese quarters to insure a good attendance. On New Year day, five Chinese gentlemen called on me to offer the customary greetings. We took this opportunity to formulate plans for our work. One said, "We have been asking God to send us a preacher from China, but have done nothing to prepare for our prayers being answered. We must get a place ready first, and have faith that God will send the preacher when all is ready for him". A committee was appointed to find a suitable building for our little mission. They returned next day to report that an ideal place had been found in the Chinese quarters, a turning off Little West Gate Street. We found a fine new two story semi-foreign brick building on a corner, with four rooms downstairs, and three rooms and a verandah upstairs. The rental was 18 yen per month. The owner was the Chinese cook at the Russian Consulate, a member of the Greek Church, whose home

CHINESE CHRISTIANS IN KOREA

was in Hangchow where six years of my missionary life were spent. We all prayed that he might be led to reduce the rent for us. To our joy he informed us that we might have it for 13 yen a month, as he was a Christian himself and wished to help his countrymen. We also had permission to make any necessary alterations in the building. In two weeks the place was ready for occupation. Carpenters and masons contributed their time for removing partitions and staircases; the Y. M. C. A. contributed six old benches which were repaired by a carpenter free of cost. Stoves, chairs, tables and coal were contributed by one and another, also the remaining benches. The first Sunday in the Chinese New Year, we gathered in the new church for the first time, and it was one of the happiest thanksgiving services I have ever attended. One man said, "God has helped us to get this place ready free of debt, and He will certainly send us a pastor soon". Very soon after, word was received that Mr. Li Kwohfeng, a graduate of the Tenchowfu Theological Seminary, who for the past year had been in charge of several churches of the Presbyterian Mission in Shantung, had heard the call of Korea, and would be with us as soon as his place could be supplied. His churches in China, together with his missionary pastor, feeling that the call was of God and could not be hindered, sent him to us with their heartiest recommendation. He arrived just in time for Easter Sunday, leaving his wife to come later in the summer."

In 1913 the church had a membership of 12 with 11 under instruction, the average attendance amounted to 40. The church maintained a day school of 22 boys and girls. In the year under review the Chinese contributed yen 361, missionaries yen 375 and the Koreans yen 12; besides, an amount of yen 200 was offered by a lady in a Sunday School party; thus bringing the total to yen 948.

In 1917 a Chinese church was established in Wonsan and Mr. Yu Psin-ming was the first Chinese preacher there. In the same year Pastor L. C. Suen was sent to Chemulpo. In

1920 Pastor Suen resigned and entered the Theological Seminary in Nanking; he returned to Korea in 1923 to open a church in Pyengyang. In 1918 a new church was established in Fusan with Mr. Wang Teh-jen as the first Chinese preacher there. When Pastor Chang Chi-hung, of Seoul, resigned in January 1929, Pastor Suen, who was then in Chemulpo, came to succeed him. In October, 1929, Mrs. Deming left for Harbin and Miss M. J. Quinn was appointed advisor to the Chinese Church in Korea.

Miss Quinn was a retired missionary from the China field. Instead of returning to her mother land for the rest of her life, she voluntarily came to Korea to help the Chinese in this Peninsula. Old in age, but young in spirit, feeble in body, strong in mind, and mild in heart, but aggressive in work, she was soon recognized as an ideal leader for the Chinese Christians here. With her experience and wisdom she was able to consolidate first the Church's position and then pushed forward the church's activities in all directions. During her tenure of office she proved to be an earnest Christian leader, able administrator and an aggressive evangelist. Needless to say, she was very popular among the Chinese. Having served the Chinese Christians here for five years and three months, her health broke down and at last on August 31, 1934 she succumbed to her prolonged illness. Her death did really mean a heavy blow to the Chinese here, who mourned deeply over their loss. In memory of her valuable services the Chinese Christians erected at their own expense a beautiful stone at her grave.

After the death of Miss Quinn, the position thus left vacant has not been filled up by any foreigner and Pastor L. C. Suen has since been in charge of the Church with only the committee on Chinese work of the Federal Council of Protestant Evangelical Missions in Korea, as advisors. Pastor Suen is a man of devotion, of courage, and of sacrifice. He works hard day and night for the welfare

of the Church. His personality commands high respect from all those who know him.

The Chinese Christian Churches in Korea are reported in the following table recently issued by the Church in Seoul:—

	Seoul	Che- mulpo	Pyeng- yang	Won- san	Fusan	Sei- shin
Members	64	33	16	6	15	3
Chinese Con- tributions	₩ 2,620.46	540.85	399.80	395.56	350.76	—
Foreign con- tributions	₩ 468.93	505.00	360.00	636.10	673.50	243.65

The church in Seoul is not only financially independent but is able to secure a considerable amount towards the support of its sister institutions in other parts of the country. With only 64 members, the Church is able to collect Yen 2,620.46, which is not the generous contribution of the wealthy but rather the hard-earnings of the poor workers and the meagre profits from Christian firms. Most of the Christian firms offer ten percent of their profits to the Church.

The Chinese Christians are not only generous in contribution towards the need of the church, but they are always ready to help one another. About two years ago, for instance, a Christian shop in town was suddenly razed to the ground by fire. The shop was not insured; the owner was father of a family and an employer of many workers, all looking to him for support. He was then homeless and penniless and with a heavy burden on his shoulders. It seemed that there was no hope whatsoever for him to re-establish his business. But right at this moment the Church came to his assistance. From the handful of Chinese Christians, an amount of several hundred yen was collected for him. After one year or so he was not only able to regain his lost business but to push ahead. Today he has become one of the strongest pillars of the church.

Again, a Chinese tailor by profession working in a Christian shop suddenly fell very ill of tuberculosis. Under ordinary circumstances, he would have to go to the hospital at his own expense, receiving no wages during the period of convalescence, and his family would have to

live on loans. Judging from the nature of his illness, it would certainly mean death to the patient and starvation to his family at home. The members of the Church again helped, though the patient was not yet a Christian. His life was ultimately saved and his family cared for. He was so deeply touched by the sympathetic assistance rendered by the Chinese Christians, that he and his family, later on, were all baptised in China, the writer was informed. Truly, "deeds speak louder than words"; if we Christians would really translate the Christian principles into action, a heaven on earth would come much earlier.

For the last two years, work among the Chinese women has been started with Miss Voon, the Bible woman, at the head of the movement. Her painstaking efforts have at last born fruit; on Easter last, seven out of ten baptisms were women, the first time in the history of the Chinese Church that so many women were admitted to the Church in one day. The Church is crowded with women attendants.

In sympathy with poor Chinese boys and girls, who roam about the streets without any chance of going to school, Miss Voon undertook to open a class for them with the idea of teaching them Biblical stories and Christian principles. There are so many who need help; Miss Voon feels she is so single-handed; truly, the harvest is plenteous, but the labourers are few.

In view of the development of the Church and in consideration of the dilapidated condition of the church building, which was already an old house when bought over by the Church in 1919, the Church considers it necessary to a new erect building. Concrete plans have been formulated and special committees have been formed for a successful conclusion of the plan. The work is necessary and the Church is prepared to do it; success is, we believe, only a matter of time, with the generous and sympathetic assistance, from all our many friends, far and near.

Comfort

AMY G. M. SKINNER

THERE WAS TROUBLE in the Manse. Nineteen years old Pyengki, who played the organ and blew the cornet and loved study better than his life, had left this troubled world. On a day in late August, he had murmured to his stricken parents, "Are the teachers back from the holidays? I can hear the choir singing"—and passed on to the Choir Invisible.

Before many minutes had passed, the Church was mobilized. Each deacon was given his job; bands of women cooked and sewed through the long hot day, and far on into the night, and the comfortable bustle in the manse court-yard indicated that in this home, Death was robbed of his victory, and his very presence ignored.

When the foreigner called to offer consolation, faltering words were forestalled by the minister, "Thank you for coming down through the heat. I am indeed sorry that the Mission bursar should have wasted mission money like this!"

But the mother sat apart and refused all comfort, and said; "I am ashamed! I am ashamed! I am ashamed that I should lose my boy!"

The day of the funeral came and went and there was no change in the minister's wife. Always blunt of speech she was quite unable to speak the words of thanks expected by the willing helpers, and shrank more and more into herself. If only she could get away for a change! But where was there to go? One deaconess moved bag and baggage from her house, and threw it open to the minister and his wife. But the minister's wife refused to move.

Week after week her place in church was empty, and gradually the sympathy of the ladies of the church began to cool.

"Mother Mary, won't you go and talk to her?"

"Not I! I've been often enough, and she doesn't want visitors!"

How should a foreigner succeed, where so many Koreans had failed? Visited, the minister's wife would talk of the dead boy, how loving he was, how dutiful, how clever—but for herself, no, she wouldn't come out to church. She was ashamed, and couldn't bear the sight of "those people",—and so, the chill of criticism crept through the whole church.

Then something happened. One evening came a knocking at the door of the mission-house—an urgent sort of knock. Outside stood the minister's wife. Coming in and seating herself, she began, as abruptly as usual; "Have you ever seen Heaven?" "The minister says he hasn't *seen* Heaven. He has heard the Heavenly voices, but has not seen. But I have *seen*. Last night I was lying on my face, and I felt I could not bear things any longer—and I saw Heaven. You and Miss An and I were on a long road. Miss An was two paces ahead, and you and I were following her. At last we came to a great cave and a bridge. Many people went into the cave, but Miss An led you and me on to the bridge—and there in front of us was a high wall, as it were, made of flowers, with the light shining through from behind. The gate was shut, but in front was a great platform, and on the platform were men and boys sitting studying their books and amongst them was our Pyengki. He was far too interested to look up, but I knew his back!—and then Miss An led us back across the bridge. Do you think the gate will be opened later? The minister does!"

From the next Sunday, the minister's wife was in church. Not long afterwards, one of the critics was called to the death-bed of an only daughter. It was the minister's wife who made the long journey to comfort her and bring her home.

Are Foreign Missions Worthwhile?

DONALD G. MILLER

ICAN SPEAK with regard to the foreign missionary enterprise as I know it in Korea. I have observed it in a hasty and limited way in Manchuria, China, the Maylayan Peninsula, India, and Mesopotamia, but have not had sufficient contact with these fields to speak with any degree of finality concerning them. After spending the greater part of a year in rather intimate association with the missionaries and their work in Korea, however, and having no denominational, personal, or professional affiliations which would blind me to reality, I feel that I am in a position to make a candid, unbiased judgment.

In reply to any queries which might be made with regard to the value or legitimacy of the mission work in Korea, no better answer can be given than that sent by Jesus to John. "Go your way and tell . . . what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised and to the poor the gospel is preached." Every item in this list of Jesus' is finding daily fulfilment, and His life and work are continually being reproduced in His followers who minister in His name. A school for the blind, with its cheer and affection, and its instruction in the Braille system and in various types of handicraft of which the sightless are capable, makes the blind to see in a very real way; a home for cripples, where those whose deformities hopelessly handicap them for life, find care and employment, enables the lame to walk; leper colonies where homeless outcasts of society—men without a country—are treated and cured and initiated into a miniature, but congenial world of their own, evidence that the lepers are cleansed; hospitals, public health nurses, clinics, and special health projects make the deaf hear and raise the dead in a very real way (thousands would be in their graves today were it not for medical care received from

missionary doctors and nurses); churches, street chapels, tract and Scripture distribution, itinerating evangelists, stationed pastors, Bible women, Sunday School teachers, etc., all combine their efforts to bring about a glorious fulfilment of Jesus' closing word, "to the poor the gospel is preached". In addition to all these, large educational institutions are bringing learning to hundreds of underprivileged youth; agricultural instruction and experiment is aiding the toiling farmer to realize more from his labors; and temperance instruction and propaganda are being fostered to release those who are in slavery to the universal giant, drunkenness.

The vast majority of the work which I have witnessed has been Christ-centered, strongly evangelical, and decidedly redemptive in its motive, method, and accomplishments. The blind rejoice in "seeing Him who is invisible"; the lepers are cleansed in "the fountain opened in the House of David for sin and for uncleanness"; the deaf hear "the voice of the Son of God and . . . live"; the poor, in their hopelessness and despair, hear the "good news" that their God "shall supply all their needs through His riches in glory by Christ Jesus." What more need be said! What more can be said! Is not he that questions in the face of this, a doubter?

Jesus had one further word for John. "And blessed is he whosoever shall not be offended in me." The missionary enterprise does not call for support for its own sake alone, but for the sake of the blessing which comes to all those who stand behind it with prayer and sacrifice. Do you desire a blessing? Do you look for a cause which will bring you abundant returns both for your interest and your means? Then search no further than the missionary movement, for "blessed is he, whosoever shall not be offended in it."

Dr. R. M. Wilson's Travelogue

(via Siberian and Northern Europe)



WOULD LIKE TO get a message of greetings and good wishes to "K. M. F." readers. As I came along I made notes. A party of 30 can get about 30% reduction. We found we could get the 40% discount by this route, which made the ticket from Korea to New York just the same in time and money as to California, and less cost from New York on, as it is nearer to Arkansas.

At Mukden we caught the crack train "Asia" which is about the finest thing in the way of train we have been on. Cool air was pumped through the train over ice water.

At Manchuli a party of 46 were turned through gates into our two coaches with 200 pieces of baggage and without any assignment of rooms and oh! what a mess! For about two hours it looked like an impossible and hopeless situation. Once after dividing up, there were two strange men and two girls left for the one compartment for four. They baulked and it all had to be done over. A little Chinese bride and groom consented to go into a room with a Sweed and a high tempered lady with two crying babies whose Chinese husband was back in China. By 1 a.m. all were divided, settled and happy. Two second class passengers did not come and I had their tickets. To show you how contented all were with hard class I will tell you this. We offered these two beds in soft class for \$5 each and not a person in the entire group would take them, as they were so happy and satisfied with what they had; really they were just stuck on hard class. Four beds to a room and a new thing,—bedding furnished without extra charge. We had just a dandy party,—mostly missionaries from China, Korea and Japan.

There are a few annoyances such as passport examinations and the counting of your money and the like, but in all there is no great problem on the trip. We enjoyed the

food and lunch part and most every one in the party had food to give away at the end of the trip. A few took meals in the diner but this is rather expensive.

Russia: I feel quite certain the Soviet idea will never work. The people seem most unhappy, idle, thriftless, though in Moscow they were trying to show cheer; there was a lot of cheering, marching and singing. Our guide did not hesitate to say that there is no God and that they were all against the God idea. "Yes" he said, "there was a church where a few old women went but this meant nothing."

In passing through Russia, we had our money, passport and person examined often. The chief thing they seemed to be looking for were letters or books against the Soviet.

Riding the train for five days I did not see one motor car except trucks. I was struck by the amount of trucks and machinery, rusting and rotting. We counted 16 train wrecks as we passed and in most cases the pieces of broken trains and wrecks were simply left by the roadside. One big engine was upside-down by the tracks as though the crash had taken place some years before. It gave the appearance that this was government property and not worth gathering up.

In many places we would notice a factory or building half built and then left with walls up, but no roof, as though some order had been cancelled. On about our fifth day we came to a station and there were a few workmen with hammers at work rebuilding the station. Along the railroad I tried to find a school but did not see any.

We so often hear of the world being overcrowded and nations going to war over a little strip of border land. It seems that from Manchuria to Moscow there is sufficient land going to waste to care for the entire population of the earth. Of course we were up around the 50 to 55 degrees of latitude and

THE KOREA MISSION FIELD

evidently there must be something very wrong or there would be more people utilizing that vast and waste space. Wheat was just coming up the last week in June, and very little garden or other crops could be seen.

On the train we had parties and teas. The Powers and Wilsons gave a party one day, 16 present in one cabin and lots of fun—jokes, stories and games. At each station there would be a grand rush for the boiling water tank,—all lined up to get the kipedok (water).

Think of 5,000 miles, nine days for \$50. We were 9 days on the Russian train, being 7 hrs late in Moscow; we camped in the coach there an extra day (two nights) which gave us a fine look into Moscow.

Poland: Passing from Russia into Poland, one is struck with the fact that its the same general kind of land and country. Russia was barren and Poland had beautiful crops occupying all the space. Wheat, rye, oats, hay and vegetables—all busy and stirring. The children were swimming, playing and running; the farmers were cutting hay, reaping their crops and were on the move with cheer in their faces.

Passing into and out of Poland they counted every penny of your money; it was a jail offence if any was carried out. They nearly wore out my checks counting them. Some of our party were stripped and examined from top to bottom, even taking off their shoes. It looked to me as though the government would be the winner if some of the paper money was carried out. I came out with one Russian ruble and have been trying ever since to sell it but they only laugh at me. As for money there is nothing so acceptable any place as the U. S. A. greenback. It is better than travelers checks and will be grabbed most readily any place. To encourage travelers to come to Germany they offer outside of Germany what is called the registrared mark at the banks. You can get four for a dollar but in Germany you can get only two and half for a dollar, making them forty cents. At this rate things are high but with these Red marks,

things are reasonable. Italy has done the same thing and you would be surprised how many people this will attract. France is growling terribly just now at their exchange and this fact keeps out many travelers. The good old dollar there is worth only 60% of its usual value, due to their rate. I bought a pair of shoes for travel purpose for \$2.50 which would cost otherwise \$4.00. It is a jail offence though to take any of these Red marks over the border. One thing I do not like and that is, they do not seem to check any baggage on the train free. We had brought all our baggage across Russia in our car at no extra cost. At the border of Poland I checked two pieces for the night's run and after it had gone, I discovered that the man was asking for "schlotters" and it took just eight good American dollars to make enough "schlotters" to pay this excess when we had five tickets. And if you cannot talk to them what's the use of howling? Maybe if I had cried it would have helped. And today here in Germany again, I had to pay excess on a small trunk and one suitcase with five tickets in my hand. Well there are just lots of things about this money, etc. that I do not understand and never will.

I can well understand why Europe is sick of kings and rulers. In Warsaw we saw some of the most marvelous palaces imaginable. They were grand beyond description. Not just one but many. How many millions of the poor man's money they cost no one knew. And here in Berlin, there are old palaces by scores and grand beyond word. One of the famous palaces is out at Potsdam where the Kaisers lived, a forty minute ride on train from the heart of Berlin. The first old palace was built by Frederick the Great.

Germany;—A word about Germany. The farms were fine and the crops were wheat, rye, potatoes, hay, vegetables and flowers. I did not see a wooden house all day. The cattle were Holstein and Airshire and mostly milk cows. Germany has made a wonderful come-back: there is progress on every side,—

new buildings going up, new subways going down. The houses are all of brick or stone with tile roofs—solid and attractive, though usually small. Their stables and barns are usually a part of the house, and these of solid structure. We could see from the train windows, wild deer, foxes, rabbits and other game. I am told that a hunting permit is very expensive. In one field we saw hundreds of rabbits. We found it difficult to get facts and information in English in Germany. Even in Woolworths everything is marked in German and an English speaking clerk is hard to find. I suppose they got a big overdose of English in 1918, though there was no evidence of an ugly spirit. They have come back with a bound and there is no evidence of depression in the part of Germany we saw. There were no beggars nor the very poor. I don't suppose there is a more energetic or harder working people in the world. They are good organizers and many things remind me of Japan—their energy, push, zeal, effective system. In the movies we saw many evidences of youth being trained for warfare; soldiers are all about. Yesterday we saw a very long train load of neat, new little tanks of the latest pattern. Evidently they are ready for any trouble that may arise.

Holland: Well it is a joy to come over into this little happy, peace loving land, a land flowing with milk and butter—and honey too may be. There are the same crops as in Germany, but here so much pasture land is filled with beautiful cattle. I don't just understand their system—a small pasture about half mile long with canals every hundred yards or so, the canal evidently supplying the water to make the grass grow and acts as fence also. The farmers would take large buckets and go out to the pastures and milk the cows right in the field, never taking them to the barn. In Russia there is such a mixture of common stock, but here only the most beautiful and finest cows; two breeds only have I seen. And this morning for breakfast, the chief food was from the dairy—a half

pound butter by each of our plates, cheese, cream and milk. Also ham, sausage and bread from the farm. Except for the coffee everything was from their own farms and so rich and good.

As for the homes they are neat, small and solid of brick and tile, usually with steep roofs, barn and home together, and the barn as solid and neat as the house. Every back yard is a flower garden. Enormous tracts of land were formerly sea beds. These have been diked off into farm lands and are way below sea level. Canals are everywhere; almost every hundred yards is a canal,—these instead of fences. And how this water makes the grass grow! Everything is green and pretty.

About the most interesting sight on the trip was the visit to Marken, on the Zuiderzee in Holland. These people wear the same dress and styles of a hundred years ago, unique indeed: don't miss it if you get to Europe. 1,400 people live on an island. The dike has cut off the fishing and they live now chiefly off of 'sightseers' and by selling souvenirs. They live in one room with a high bed in the wall; the baby's bed is in a dark hole under the parents bed; they have bright strange clothing, most peculiar hair dress, and yellow hair; the women have bangs and a mule tail bunch of hair down each cheek. Wooden shoes and pantaloons just like the Koreans. The question is whether the Dutch learned this from the Koreans or the Koreans from the Dutch after that shipwreck in southern Korea a few hundred years ago? I can't find out. Most every one in Holland will give you an answer in plain English and cheerfully. I take the Dutch to be, by all means, the smartest people in Europe, as they stayed out of that fool war. And they don't put you in a spasm by examining your baggage, money and very person as in some places. They welcome you and treat you like gentlemen with a polite answer in your own language. Hurrah for the Dutch!

THE KOREA MISSION FIELD

A thing I like in Germany and Holland is that they close shop on Sunday and they close early on week-day evenings too. There is much done for the real comfort of the people.

So many are riding bicycles here. In Germany early in the morning the working classes pour into the street by the hundreds, in droves of fifty or a hundred on their wheels going to work. It is even more so here in Holland. Little roads and paths lead into all kinds of beautiful places just for wheels. There are some cars but there are 200 wheels to a car. And it looked so good to see a man and his entire family all out late in the day for trips on wheels. Or a man, as we saw yesterday, on his wheel taking a lady's wheel around to take his best girl out for a ride. Go to church and you see stacks of wheels by the door. Go to department stores and there are a hundred wheels stacked outside with covers over them to protect them from sun and rain. Today I noticed a man and wife on tandem and in front a baby and behind a small boy—4 on the one wheel sailing along. Often 4 girls are on 4 wheels all holding hands. Or a lady with small children in baskets before and aft. A person on a wheel has just as much the right of way as an enormous bus. Often there is a fine auto road 16 ft wide and then parallel a special road for bicycles. And speaking of dogs, I can love these people more because they love dogs. Every other fellow is leading about a fine haired dog. When he takes a room in a hotel he also gets one for his dog. They take them on the trains, street cars, into hotels or wherever they go. And I have never seen so many slick, clean, and fine pedigreed dogs as here in Europe.

I have never seen so many hot houses. The usual size is 30 ft x 200 ft; steam pipes going all through, glass covered, well built and at this time of the year either grapes or tomatoes growing. And oh such grapes! For miles and miles these glass houses spread over the land. I suppose they grow produce all the winter. For about every six houses there is a

big boiler and smoke stack up about 75 ft, built of splendid brick. This corner comes nearer being a Paradise than any spot on earth I have seen. Gardens, homes, flowers and everything as neat and attractive as one could desire.

We stopped at several pig pens to watch the big, fat lazy pigs, all Berkshire white, so fat they can hardly get up, and cleaner than a lot of people we have passed on the trip. As we stood there we searched for any flies but not one did we see. Now just how they can have so many pigs and no flies is a mystery to me. I recall having seen but one fly in this land and he looked too sick to get about fast.

On our entire trip we have used blankets and overcoats about as on Chiri, except for one day on the Siberian deserts. People carry overcoats like winter weather; the nights are cool and blankets feel good. The trains in Germany and Holland are excellent; third class is fine,—8 to a compartment and you can close the door and be quiet and shut off from the aisle.

England: It is certainly good to be here in London where we can speak our own Dutch and be understood. Though even here we meet a policeman who speaks Piccadilly, dill pickle or something strange to us but after digging a bit we get it. This is the greatest land and people we have struck in the entire trip. There are a thousand good things I could say about England but will not take the time.

We have not paid over \$1.25 a day for hotel and breakfast so far and these places can be found if you know how. We are now right in the heart of London and a lovely place, for \$1.25 each, bed and breakfast.

The change and trip has helped me a great deal. I could not sleep well nor eat sweets when I left Korea. Now I can sleep any time and anywhere and eat candy or any old thing. I think the most of us back in Korea are under too heavy a nervous strain. I trust the lepers have not been a bother or burden to anyone. May God bless and keep you all.

My kindest greetings to the lepers, and all the friends.

Yours for keeps,
The Wilson Tribe.

The Beggar with Half Feet

F. S. MILLER

"STOP YOUR villanous upraiding of the people, your coarse abuse of those who give you nothing and after that you come to the missionary for help."

The speaker was not a Christian just an unknown young man, neatly dressed and well mannered, whom the missionary had been giving a "sight-see" of his house. The listener was "the man with half feet" who crawled on his hands and knees all over town, begging. His kness were shod with pieces of auto tires and his hands protected from the stones by little stilts he had contrived.

His clothing was unusually white for a beggar, his face and neck clean, his countenance intelligent and even good looking, except for unnatural redness from alcohol. He answered with an humble "Nyay," yes.

"Another thing, stop drinking so much wine," the young man advised.

"The reason I drink so much is that drink is all they give me in the wineshops when I am hungry and really want rice or bread," he replied with apparent honesty.

"Since you have only half feet why do you not learn and follow a sedentary trade?" asked the missionary.

"I tried to get work at the cabinet makers and at the carpenter shops but they said I

would have to feed myself while I am learning the trade and I cannot do that," he replied.

"If I arrange for you to be taught shoe-making and repairing at the Salvation Army Orphanage in Seoul would you be willing to give up your bad habits and learn the trade, and would you be very careful about your words and actions before the boys?"

"Yes, thank you," he answered looking up with eager eyes that seemed truthful.

So the missionary wrote offering to pay one hundred yen to the Orphanage if they would take the beggar in and teach him to earn his living. They accepted the contract and in time the man returned with a pair of good shoes and walking uprightly on the remaining parts of his feet.

He borrowed enough to buy a kit of tools and some leather and thread, and started to earn his living. Before long he wanted to branch out and travel the adjacent villages but was not able to walk the longer distances.

He mortgaged future shoe repairs, bought a second-hand bicycle and now rides all the nearby roads hunting work.

He and his father attend church. A helpless beggar has been converted into a self supporting man and many of those who see him and hear his story will think better of Christ and his church.

Star Dust

Star groups and fire-flies,
God lit them all ;
Sages and sparrows,
God notes their fall ;
Only we finite
Speak of the "small."

* * * * *
When some eclipse of joy
Thy pleasure mars
Look upward past whate'er
Thy vision bars.

For darkness helps the eye
To see the stars.

* * * * *

There is a golden secret
So well revealed in mothers ;
The easiest way to die to self
Is just to live for others.

* * * * *

Come, all ye hearts,
In joy our voices raise,
"Whate'er we win by prayer
That we must wear with praise."

F. S. MILLER

The Work of the Social Service Committee of Federal Council

ANNE C. PIETERS

AT THE RECENT meetings of Federal Council in session attracted more attention than the "order of the day" asked for by the Social Service Committee. In many years of the Federal Council, perhaps there has not been a meeting more deeply stirring. Incidentally, it stirred the pockets of a group of not too affluent missionaries, so that there and then ¥1,200 was pledged for the proposed work of the Committee.

Two major problems were exercising the minds of the Committee. The conduct of the Home for Girls in Need and the call for a Travellers' Aid at the Fusan Station and Pier. In the "Korea Mission Field" for October there appeared a note from the pen of Dr. C. K. Song, who has recently begun social service work at Fusan in connection with the Australian Presbyterian Mission. The moving episode which he there recounts and to which we listened at Federal Council, will not soon pass from our memories. Here are some other incidents connected with the two-fold work of the Social Service Committee.

One case is that of a young Korean woman who was delayed in Fusan, while her papers were being adjusted. Some man offered to find her a place to stay while she was waiting. Her stay in Fusan was prolonged, and soon the small amount of money which she had was used up. She agreed to work for her board until the time when she could leave and join her husband. Before word reached her that all was arranged, she had been tricked into signing a contract, which held her in Fusan for two years; and after that she was sold into Manchuria.

These and many similar stories are told

of the situations in which hundreds of young women from all over Korea find themselves after they arrive in Fusan. Some are lured there by the prospects of work. Some are on their way to join in Japan their husbands who had gone there previously to find employment. Many of these are delayed while inquiry is being made concerning their destinations. This delay causes gravest consequences.

AND THERE IS NO ONE TO HELP THEM IN THEIR DIFFICULTIES!

Take a glimpse at conditions in Seoul. Here on a cold winter night a mother and her fatherless babe were found in a vacant house outside East Gate, with no food, no fire, and no fuel in the house. These two were saved from dying of cold and starvation through the help of the Home for Girls in Need.

"I will die before I go back to that life again," was the resolution of a girl in the Home. She had been sold to a cafe by her brother, rescued by a Korean, only to be sold again. Another girl was found on the streets late one night, with no place to go to. The Home received her, and she was given another chance, instead of becoming the victim of the human wolves that are on the look-out for such prey.

The Home for Girls in Need has cared for twenty one girls, giving them a new vision of life, making them physically able to care for themselves, and saving them from a life that is worse than death. But the Home has scarcely begun to reach the thousands in Seoul alone, who are held in bondage in cafes, restaurants and brothels.

At a recent meeting of the Social Service Committee it was definitely decided to move in the matter of Travellers' Aid. The amount ¥240 subscribed last year at Chiri San for

this work, was voted to be used by the Salvation Army for relief of travellers during 1936, and ¥70 per month during the coming year.

Meanwhile the Salvation Army has taken action. Contacts have been made with the Social Affairs Department of the Government-General and with the Railway Bureau. Two Korean officers have been assigned to Fusan. Commissioner Wilson speaks very highly of the tact, wisdom, and good knowledge of the Japanese language, which these officers take with them to their new and difficult task.

A small house has been taken, large enough to accommodate the two officers and also to provide some temporary accommodation for emergency cases.

As already explained, members attending the recent meetings of Federal Council pledged

themselves to ¥1,200 of the ¥3,000 asked for by the Social Service Committee for this year's budget. The Australian Presbyterian and the Canadian Boards are supplying between them ¥850. It is probable that favourable consideration will be given by the Board of the Methodist Episcopal Church, South, to the request from them for a grant on a like scale. Is it too much to hope that the other Boards may yet come into line?

In the meanwhile appeal is made to those missionaries who have not subscribed to give us their aid. Miss A. Hall, Grey House, Chong Dong, Seoul, is kindly acting as treasurer. It is urged that those who made promises in September will send their cheques to her, and that others will add their contributions for this important work.

Fusan Leper Report, 1936

J. NOBLE MACKENZIE

THE WORK OF this institution continues to be as interesting as usual and, we believe, as useful as ever in caring for those most pitiable of diseased people.

While the element of pain is not prominent, nor the fatality so great as in many other diseases and while it is far from being as infectious as it has been commonly held to be through the ages, the outward symptoms of the disease, when it has fully developed are so prominent and so forbidding that the victim is made to feel on every hand that he is an outcaste and he can find no fellowship anywhere except among the ranks of his fellow-sufferers.

This makes the bond of fellowship between themselves exceptionally strong and the gratitude they show to anyone who comes to their help from outside is particularly remarkable and touching. This is illustrated in the following letter written by some of our inmates:—

"Praise and again praise; as for us, through

the inheritance of evil as well as by intentional sin, evil sickness came upon us and we became outcastes among men, could not even be given a place in our parents home; we were wandering vagrants, our one desire was death and death only. Wholly unexpectedly, from the Mission to Lepers, money was sent and these homes were built; from all sides lepers came, were received and are being fed and given good medicine; where formerly every year scores died of the disease, now there is every appearance that we are getting stronger, we are less loathsome to look upon and before us there is hope in life. For these great blessings the gratitude we feel toward God and the Mission to Lepers is too great for our lips to express. For the hope of eternal life for our souls which we have received through the death of our Lord Jesus Christ on the cross, and for our diseased bodies being thus cared for, so that we enjoy peace and happiness, we give thanks and thanks again.

Cared for by grace such as that which cares for fatherless children and rescues drowning

men, our gladness and thankfulness cause tears of gratitude to come to our eyes and for this and the immeasurable happiness of our souls we give thanks and glory to God. Until this world passes away, please continue to save lepers."

The number under treatment in the Hospital has continued to be a little over 600, but almost as many again are being treated by a hospital assistant who is generally sent to five different leper villages in the country. In all, 89,564 injections of Chaulmoogra oil were given intramuscularly and over half a million tablets of the same oil, provided by the Government, were given orally.

Amputation of affected members is often done to allow the rest of the body to receive full benefit from the main treatment. A woman whose leg had been thus amputated, appeared at our house recently with a basket of eggs as a thank-offering, both for having had her body cured from leprosy and having her soul cured while in our hospital. She had come to us first when 18 years of age, continued with us for 10 years and was then discharged as an arrested case. This was 14 years ago. Shortly after, she was married to a non-leper and became the happy mother of 3 children. We hear from the pastor of the church where she and her family attend that she is a zealous church worker. We had further proof of her faith when, having her photograph taken at our expense, the first question she put to the photographer was as to whether he was a believer in Jesus, and being told he was not, she proceeded to urge him earnestly to believe, asking him to take her as an example of what Jesus could do for those who put their trust in Him showing him her artificial leg as a proof of her story.

Our leper church continues to be a good going organization. For many years the lepers had given freely of the small allowances of money earned for labour in the institution to provide the salary of a Christian evangelist to preach the Gospel in non-Christian villages

in country districts. In this way they had helped to establish three churches. On my suggestion it was decided three years ago that they should have a pastor of their own who could give them closer instruction than I had been able to give. Last year they decided that together with the support of the pastor they must resume having an evangelist as before. One was appointed and he has been instrumental in gathering a congregation of about 60 people in a new centre and they already have a building of their own in which to meet. In one leper church a few Sundays ago, 26 after examination were, baptized and 66 received into the catechumenate.

Lately also through the influence of the pastor and manager and their wives, a church has been formed in the neighbouring village where they have their residences temporarily. There is an attendance of about 30 and a night school for children of the village has been started.

Last year the Government Leper Institution was considerably enlarged; it has now about 4,000 inmates and a further enlargement is planned to take in 2,000 more. This together with the three mission hospitals will allow hospitalization of 7,700. A few hours ago I admitted a man and a woman who were very far gone. The latter, as soon as her body can be toned up to stand the operation, will have both her feet and parts I of both hands amputated. At the same time, had to refuse admissions to 10 more needy cases for want of room. The pleasure of giving admission and the pain of refusal are being constantly mingled in my experience.

The former experience is well expressed by a visitor to one of our Leper Mission Hospitals here when, on sending the superintendent a cheque for the support of a leper girl whom he had asked to be admitted for his sake, he sent the following lines:—

"She stood outside the Settlement
Her eyes bedimmed with tears
A little helpless leper girl
Of very tender years.

I sought the keeper of the gate
And paid a trifling fee
It purchased Paradise for her
And even more for me.

For, as she passed within the gate
She looked at me and smiled
And taught me just what Heaven meant,
That little leper child."

The Eleventh Convention and Summer Conference of the Korean Y. W. C. A.



THE MEMBERSHIP of this convention and conference consisted of 12 delegates from 7 city associations, 8 delegates from 4 student associations of college grade, 15 delegates from 8 high school groups, 8 listeners and 15 teachers and national committee members. Geographically the whole of Korea was represented.

The program can be roughly divided into three different parts—first, conference; second, convention and third, camp features.

The Conference part was mostly for training. The heart of this program was the devotional hours and Bible study led by one of the eminent church leaders, Rev. S. Y. Chang. Through the devotional series he helped us to link up our daily life with our religious beliefs. Every session put us in closer touch with God than we have ever been before. The Sunday vesper by the running stream in God's outdoors was an experience that all the members will never be able to forget. He spoke to us of the vital powers of prayer and Bible study in one's devotional life and he used Jesus as the main illustration. And as we sang and prayed together the sunset colors faded away; the new moon and stars rose up over the western hills and we all felt that we were in heaven where only His glorious presence is felt.

There were three other series of talks. The one on women's movements was given by Miss Helen K. Kim. Very concise presentation of the women's movements in other countries was made, followed by rather detailed discussion of the different women's organizations in Korea. The last attempt was to see the Korean Y. W. C. A. movement in its relation to the whole picture. The group came together at the end with a strengthened realization of the great responsibility of our

Y. W. C. A. which is the leading organization in Korea for women's movements.

Another series of talk was under practical problems of rural work given by Miss Maria Choi. She is the main leader of our folk school for the last three years. When she was not busy at the folk school she went from village to village meeting the timely needs of women and girls. She is the foremost leader in village women's work in all Korea. Her presentation of the practical problems was a thrilling testimony of the devotion of our Christian leaders the welfare of our village women.

The last series of talks was on the historical development of religion in Korea by Prof. Inpo Chung, a scholar in Korean history. After the little taste of it we acquired through the brilliant presentation, the conference wished for more but we could not extend the time.

The Convention program was largely of reports, some business and two sessions of discussion. The reports given by the national committee as well as by the delegates of the different groups, are always inspiring. Some of the tales of the struggles in the remote places and the final spiritual victory, cannot be told and heard without tears and tremor of voices. The national committee report had in it the death of our first rural worker, Miss Youngsin Choi of our first village center which was financed by Mrs. Sherwood Eddy. Her work and death in that village was a living sacrifice for our village movement. We reverently promised that we would carry on her work and spirit.

In the little time we gave to discussion, two very important actions were taken. One is to hold our national convention annually instead of biennially and the other was in regard to membership basis. Both the city groups and student groups found it absolutely necessary

THE KOREA MISSION FIELD

to give some powers to the associate members who are non-church members but followers of Jesus Christ.

From last year we have been adding Camp features to our conference program. It is largely of recreation and music. Cabins are designated and competition was encouraged in orderliness and initiative. It was in the camp setting that we carried on the conference and convention programs. Early morning exercises and taps at night and play times in the afternoon and evenings were greatly enjoyed. Costume parade, stunt night, music night and camp fires gave the members enough taste of the camp to want more. The music hour was scheduled in the middle of the morning. At the last hour the teacher and the group promised each other to carry the songs to the hearts and lives of other Korean women and girls. The music teacher was Miss Sungduk Yun of Ewha College; the leader of the morning exercises was Miss Myung-Hak Saw of Ewha High School; the director of the other recreational program was Miss Pongkyung Koh, music teacher in the Methodist Theological Seminary.

The motto of the "Conference" was "Poonpal-ha-ja" which means, let us rise up. This stirring motto was the dominant spirit all through the conference. A special talk was given at the opening exercise, applying this motto in our association movement, and again at the closing exercise we promised each other and we pledged to God anew to carry the spirit of this motto into our local associations and to apply this motto in our own individual lives.

HELEN K. KIM

Statement of Request for Co-operation to New York by the Korea National Committee

After a long talk with Miss Lyon on her visit to Korea in August, the committee decided to send the following items of request. A few items are renewals of former requests.

1. If it is possible we would like to have Miss Josephine Brown give half of her time to our work which needs both building up within and enlisting the interests of all the constituency without. In other words we are still in need of promotional work within and without. The little contact we had with her convinces us that her contribution is what we need.

2. We would like to have Miss Esther Pak come and help with our program for girls. We understand that she has both the general background of association experience as well as specialized experience in camp and girls' work. Such a worker would be invaluable to our work at this stage.


3. We are in great need of a conference grounds of our own. We have a little sum of ₩ 500.00 already on deposit for this purpose. But this sum is inadequate to purchase good sized grounds. So we request co-operation in the purchase and building up of such a place. All our training conference and institutes for city and students work will be held there. Our rural folk school will be held there and camps for women and girls can be conducted there. In other words, the place will be used practically all the year around and it will be the training center for all our Y. W. C. A. leadership. Furthermore this will be a place for outdoor play and recreation for Korean women and girls all summer long.

4. As it is indicated in the budget we seek for special contributions for projects during the year. The program in city and in village centers near the city will be carried out as demonstrations. Then the experiences and results will be shared with other centers for trial. The Folk School, the training of two more workers, and the conference are also listed under the "projects" for the year.

5. We are also requesting for co-operation in the salary of Mrs. K. K. Lee as general secretary. We are paying her now just an honorarium and not a full salary because of the shortage of funds.

Report of the Fifth Annual Summer Music Conference of the Chosen Christian College

S. J. CHEY

HE FIFTH SUMMER Music Conference of Chosen Christian College has passed into history. They were delightful memories of which this gathering will linger long in the minds of those who participated. On the first morning the meeting was opened formally by President Underwood who came to the College purposely from his vacation. It was during one of the heaviest rainy season that the conference was opened. Several railway lines were cut off, the road to the College was badly damaged. In spite of rain and bad weather, over 80 members from all parts of the country were gathered. President Underwood delivered the welcoming remarks, while Vice-President Yu presided.

Dr. Underwood said that our College has no independent Music Department but we are rendering many invaluable services to the Korean public. He hoped that the members would not only learn the technic of music, but take back with them the ideals of Christ.

Enrollment : It was the largest enrollement that we ever had. There were 88 in all. 41 % were students and 30 % were teachers. 76 % of them were men and 24 % were women. Thirteen provinces were represented, and some of them came from as far as Mukden.

Nearly 77 % registered in voice and 20 % in piano. Of course all of them took several courses. It was interesting to note that many were former students and that one or two students had attended the conference for five years regularly.

Teachers : Prof. Rody Hyun taught vocal and church music, and Mr. Sung Hak Lee, a graduate of Japanese Music School, assisted Mr. Hyun in voice. Miss Young Eui Kim, a teacher of Ewha College took charge of piano. She taught this course last year also. Miss

Kim is now preparing to go to America to enter a Music School.

Mr. Say Young Kim who has been in Los Angeles over seven years, studying composition and piano, returned to Korea a few days ago and taught the theory of music and piano.

Mr. Chong Tai Lee the teacher of Yi Household Music Department, taught the method of music instruction and Mr. Sung Yu Hong taught violin.

Religious Services : Every morning about twenty minutes was spent in devotion. Dr. Karl and Rev. Mr. Chang took charge of the program. The attendance was large and it was more than we had expected. On Sunday morning, Rev. Mr. Chang delivered his sermon on "Church and Music", which was very inspirational. His sermon affected the congregation so much that we were asked to print it. We distributed the printed sermon among all the members.

Recreation and Social Gathering : Every afternoon and night something was going on along social lines and recreation. Prof. O. Y. Lee and Miss H. Hong of Chung Shin School took charge of the social program which they carried out very successfully. Two concerts were given by the members and one was given by the teachers.

Excursion Trips : Excursion trips were made to the Yi Household Korean Music Department, where we saw old Korean musical instruments. There we were entertained by the Korean orchestra and band. Later we were permitted to visit the Yi Household sacred grounds and afterwards we went to Dong Wa Daily where we were welcomed heartily.

Committee : The Men's dormitory and the dining rooms were managed and supervised by Prof. P. K. Kim ; he has proved to be an indispensable member of the conference.

We wish to mention Prof. Hyun's hard and difficult work for which he gave three hours lecture in the morning and had to train 20 to 30 members individually in the afternoon. It has been a pleasant experience to associate with Mr. Hyun and to take some part for the carrying out of this work during the last five years.

Some Startling Church Statistics

CHAS. ALLEN CLARK



STATISTICS ARE not the only measure to be applied to measure the success of a Church's work, but they are one possible unit of measurement. The following items have just been gleaned from the tables given in the "Digest of the Presbyterian Church of Korea, 1934," with the addition in each case of the figures for 1936. The figures at ten year intervals are taken.

Total Adherents

This is the most astonishing item of all, and will be surprising even to the missionaries of the Church. The TOTAL NET GAIN IN ADHERENTS IN THE LAST SIX YEARS HAS BEEN 75%. I will give the figures at the ten year intervals and then for each year of the last six to show that the figure for 1936 is not a mathematical error.

1890	total adherents	150		
1900	...	...	13,560	a gain of 9,000% net
1910	...	...	149,470	" " 1,100% "
1920	...	...	153,915	" " 3% "
1930	...	...	194,678	" " 26% "
1931	...	...	203,912	
1932	...	...	258,216	
1933	...	...	281,231	
1934	...	...	298,430	
1935	...	...	323,974	
1936	...	...	341,700	

A net gain against the 1930 figures of 147,013 or 75.5%, and please note that it has been a steady normal growth. These figures mean far more and tell more as to the growth of the church than do the communicant figures for reasons which I will give below. They are not wild guesses at the number of "friends of the Church" in the country, but the total of those whose names are on the Church roll books. The figures, of course, include baptized, catechumens, children and ordinary attendants.

Communicant Roll

1890	total communicants	100		
1900	"	"	3,710	a net gain of 3,600%
1910	...	...	39,394	" " 1,000%
1920	...	...	69,025	" " 76%
1930	...	...	91,270	" " 33%
1936	...	...	112,987	" " 24%

It will be seen that the net gain for the last six years in the communicant roll is but 24% as against 75% for the adherent gross total roll. The reason for this is the "Assembly tax" which every Presbyterian Church in the world assesses pro rata upon its members to provide the basal essential amounts for the expense of holding its General Assembly meetings and for such essential items as sending delegates to corresponding bodies etc. The Korean Church is only gradually coming to see a difference between money raised in this way by what is sometimes called a "tax" and the freewill offerings for the Boards of the Church. As a result, for years, the Assembly has appropriated large sums, often ₩1,000, even ₩3,000 from this "tax" money to be used by the ordinary Boards of the Church, Boards of Education, Missions, Religious Education etc. and even for the establishing of a Summer Conference Resort in the Diamond Mountains. Again the result has been that the churches, hoping to escape the "tax", which is assessed by the communicant roll, have everywhere reported fewer communicants than they have. It has been pointed out to them that such reporting is foolish and harmful to the Church in many ways but they all do it. The Systematic Benevolence Committee of the Assembly is gradually educating the Church towards separating the two types of offerings, and this year prevailed upon the Assembly to cut its "tax" from 10 sen per member to eight sen. Immediately the Presbyteries began adding to the "tax" for Presbytery local benevolent objects bringing the total per member again up towards 30

SOME STARTLING CHURCH STATISTICS

sen a member. In Pyengyang Presbytery, five sen of that increase was to send missionaries to the Koreans in Manchuria, a purely free will offering object.

Number of Churches

	With Elders	Without Elders	Total	Net Buildings gain.
1890	0	3	3	0
1900	2	287	285	9,000%
1910	50	1,682	1,682	500%
1920	523	1,398	1,921	14%
1930	984	1,562	2,546	33%
1936	1,212	1,718	2,930	14%

Number of Salaried Workers

	Pastors	Men Unordained Workers	Women Workers.	Total
1890	0	5	0	5
1900	0	33	6	39
1910	40	272	44	356
1920	180	507	196	883
1930	404	645	375	1,424
1936	523	632	542	1,697

Unsalalaried Local Leaders

	Elders	Deacons Men	Women	Total
1890	0			
1900	2			
1910	133			
1920	963	8,103	1,623	10,689
1930	2,002	8,908	2,115	13,026
1936	2,645	11,645	4,678	18,968

Practically all of these men leaders take their turn at preaching in the regular services of the churches, besides the service which they render as deacons, Sunday School teachers etc. In all of these latter tasks, the women serve as much as the men do.

Sunday School Work

	No. Schools	No. pupils	No. teachers	D. V. B. S.
1890	1			Pupils
1900	267	13,569	Unknown	None.
1910	1,632	130,470	"	
1920	1,909	136,176	8,783	108
1930	2,752	258,781	22,758	26,096
1936	3,187	344,263	28,91s	52,806

Other Religious Education Items

	Bible Classes week long	No. statistics before 1910	Bible Institute 6 Weeks Pupils
1920	1,120	attendance 82,610	1,476
1930	1,659	" 101,250	2,318
1936	2,344	" 178,313	3,685

This item of the number of week long Bible classes and the total attendance at them is one of the most unique things in all the life of the Church of Korea. With an adherent roll of 341,700, 178,313 people some time during the year laid aside their work to attend all day long for at least a week of Bible study and revival.

Miscellaneous Items

There are 2,360 Christian Endeavor Societies with 37,695 members. 3,933 people last year were enrolled in the Bible Correspondence Course.

There were 147 kindergartens last year with 7,711 pupils.

Some 1,500 children in Pyengyang were enrolled in "Bible Clubs" founded for the underprivileged children to give them a smattering of an education, the Bible being the only text-book allowed by the Government.

Church Schools

	Primary school	Pupils	Higher School	Pupils
1890	1	9	2	24
1900	30	597	2	63
1910	684	14,663	22	1,479
1920	504	17,208	22	2,038
1930	677	33,024	18	2,963
1936	217	26,024	17	3,218

Total Contributions in Yen (One yen called \$.50)

1890	...	...	...	¥ 2,083
1900	...	...	...	7,868
1910	...	...	...	190,178
1920	...	...	...	575,998
1930	...	...	...	1,310,066
1936	...	...	...	1,756,512

In buying power, a yen is about the equivalent of two days wages of an unskilled laborer.

The full report of these statistics year by year from the beginning of the work in Korea is found in the "Digest of the Presbyterian Church of Korea, 1934" which can be secured at the Christian Literature Society in Seoul. (¥1.50.)

What's Interesting the Korean Church?

Extracts from Korean Church Newspapers and Magazines

Translated by Y. H. KIM

Mr. Ukkyum Yu, Vice-President of Chosen Christian College, and Mr. Jhok Koo, General Secretary of the Y. M. C. A. in Seoul, left on the first of December for Mysore, India, where they will attend the Preliminary Committee Meeting and the Worlds Conference for the Inter-national Y. M. C. A. in 1938. The conference is scheduled to begin the second of January.

It is reported that the Government is drawing up a measure for the proper protection and welfare of widowhood. There are around 1,010,000 widows in Korea of whom those who are self-supporting either through private incomes or by their own earnings, total not more than 150,000. The others lead unsettled lives, dependent oftentimes upon their relatives. The daughters of these homeless widows are approximately 14,000 in number, of whom 8,000 are living in disrepute. The new Act will be a protective measure, and social arrangements will be made to assure better living for these impoverished women.

The third annual music contest and basket ball tournament for girls from middle schools, were held at Ewha College under the auspices of the school on Nov. 19-21st. For music Holston won in chorus; Youngsang in vocal solo; Ewha in piano. Paiwha won the English oratory and Youngsang won the trophy of the basket ball tournament.

The Presbyterian Churches in Korea and those of other denominations as well, felt a great loss when it was reported that Rev. Pongnam Yum, Taikyu, passed away on the tenth of November. He was a faithful pastor, an enthusiastic board member of many schools, and a trustworthy pillar of the young people's movement in the Church. He was only 61 years of age.

The fifth annual conference of the Association of Christian Schools in Korea, was held at Songdo Higher Common School, Songdo, Nov. 21-23. Various questions such as sports, dormitories, student aid, religious instruction, higher scholarship, and the like were discussed. During the Conference twenty-five people who have labored as Christian educators were honored for their services.

A Korean philanthropist named Mr. Wooyong Kim has denated 400,000 yen for a sholarship fund, the interest from which will be used to help deserving students. This year five students will be nominated, and in 1937 ten scholars will receive the help.

The local Presbyterian Church at Eunpori, Eunno Myun, Adak County received a gift amounting to

1,200 yen from Ikmuk Yu who designated this amount in his will. Yu was not rich and this sum represents his savings, penny by penny. This money will be used for the Church as well as the Soh dang (a primary school) which is organized and conducted by the Church.

For the homeless wanderers in Seoul, especially during winter months, three day's lodging and food for twenty people at a time is provided by a special offering by a group of leading Christians in Seoul. The work was initiated by Mr. D. W. Hyun, secretary of the National Council of the Y. M. C. A. The budget for the current year will be 2,000 yen and any gift will greatly help the work.

"Our Church has put great emphasis", says a noted writer, "on rural evangelism in past years, and we have witnessed great success. But now the Church should note the changing social conditions, and give attention to a new phase of city evangelism. Large numbers of country people are leaving the rural districts and flocking to the cities. Now it is very necessary for the Church to make definite plans for the evangelism of those who are engaged in industry as wage earners."

"If the educational work of Missions is discontinued," a churchman writes in commenting on the reports concerning the Southern Presbyterian Schools, "and the Missions withdraw the support from schools, we wish that the Missions would give the same help to religious education, Sunday School activities, and Christian youth movements. Through this work the Missions will gain twofold results for religious instruction which after all has been the main motive in having schools."

"Grant us, Heavenly Father," as a New Year prayer reports, "to have new determinations and the will to accomplish them so that this New Year may make our lives truer and holier than ever before, and that our neighbors may also share with us the benefit of the Kingdom on account of our activities of this year. Our Heavenly Father, grant us to have not only a New Year outside but also a new period of our inner heart so that we may begin a new beginning of a renewed life. Is not, O Father, every hour and every day a new year? Grant us to have in every moment and every day, the self-same new determination and new strength which we treasure in our hearts on a New Year's morning."

A Warrior's Bible

All the world knows the name of the late General Von Hindenburg, field marshal of Germany's fighting forces in the Great War, and later president of the German Republic. He was Germany's "grand old man" and was beloved by the entire nation. A little over a year ago he died, and recently we came across the following account of his last evening, told by Professor Sauerbruch, the well-known German doctor who attended the president in his last illness. He writes:

It was Wednesday, August 1st; I was in the field marshal's bedroom. He was in bed and was happy to have me with him, even though he did not actually need me. For long he remained silent, as was his wont, and in order not to disturb him I sat at the window looking out at the garden where twilight drew on. Suddenly the marshal called out: "Sauerbruch, are you still there?" I seated myself beside him and asked if he were in pain. Gazing searchingly into my face he replied: "Sauerbruch, you have always told me the truth, and you will do so now. Is friend Hein (a German euphemism for death) already waiting in the palace?" It was difficult for me to answer. I took his hand in mine, saying, "No, Field Marshal, but he is walking round the house." Hindenburg was silent, then after a while said, "Thank you, Sauerbruch, and now I must talk with my Master above".....and as he spoke he pointed upwards. I rose quietly to leave the room, but Hindenburg said: "No, Sauerbruch, you can stay; I shall read a little in the Bible now." I was about to draw back the window curtains so as to give him more light, when he called out, "You can leave them as they are, Sauerbruch; what I want to read I have known for long by heart." The old gentleman then took up his New Testament, which always lay on the table beside his bed, turned the leaves and read in a quiet whisper for quite a quarter of an hour. Then laying down the book he called me to the bed and said: "Now, Sauerbruch, you can tell friend Hein that he may come into the room." The next morning the field marshal lay dead.

.....The Evangelical Christian.

Moody on "Preaching"

1. *Talk.* When a man gets up to speak.....and let me say right here that I like to say "to speak" better than "to preach," because if I can only get people to think I am talking with them, and not preaching, it is so much easier to hold their attention. I say, if I can get people to say that I don't preach, but only talk, I'd rather have that compliment than any other. ***

2. *Be yourself.* I do detest the kind of people that have a religious tone.....who always change their voice when they begin to talk to you on the subject of religion, and have a peculiar whine that makes you think of cant. Be natural. Talk on this subject as you would on any other subject.

3. *Don't get into ruts.* Strike out on a path of your own. Don't say: "Firstly," and "secondly," and "thirdly," and then "finally," "in conclusion," and "lastly," and all that. Take the whole truth, or the whole text, and throw it right at them!; then go about and try to drive it home. ***

4. *Be brief.* It is very much better to get the reputation of being brief than to have people saying that you preach long sermons. Say what you have to say in just as few words as you can. And then stop when you get through. Some men go on and feel around for a good stopping-place. I'd rather stop abruptly than do that. Don't waste any time. Remember, we are living in an intense age. Men think quicker than they used to. *** What we want in our preaching is brevity. Get the reputation of being short and people will want to hear you. If you get a reputation for being long you will have very few listeners. ***

5. *Get the attention of your audience.* If you are going to be public speakers, train yourselves for that. It can be done. And then, aim at the heart. Just keep thundering away at a man's heart and you will get it, and if you get his heart, you get his head and his feet and everything.....you get the whole man. The story of the Prodigal Son will melt any man's heart and so will the story of the Good Samaritan. Just open the heart of Christ to the people, and draw the multitude around Him. If you want to get hold of an audience, *aim at the heart*; and there is nothing that will warm up the heart like the gospel of Jesus.

Brother Love

When I see most the blemish on another's skin,
Nor pause in wonder at the glow of beauty from within—
O Lord, convict me then of sin.

When I prefer the flaw in argument of him,
And rancour more than brother-love has vim—
Then God, I know Thy light in me is dim.

When fellowship with brother man grows cold,
And I my birthright, Love, for naught have sold—
Thy suffering, Lord, increaseth many fold.

So teach my feet to stay in paths of light,
Where others' virtues shining ever bright
Reflect Thy Love to me aright.

Sue Comstock Adams.

Reporters for 1936

We are beginning the New Year by giving half a dozen reports for the past year. In some respects this is a Social Service Number, and yet the Editorial is on Evangelism, a word written large over all our work which is being carried on evangelistically as these reports show.

Mr. F. T. Yap is one of the officials in the Chinese Consulate and an active member on the Chinese of Church Seoul. He often attends services in English in the Seoul Union Church.

Miss Amy G. M. Skinner is a member of the Australian Presbyterian Mission, came to Korea in 1914 and is located at Tongyung. As a member of the Editorial Board of this magazine she solicited the material for the Australian Presbyterian Number in October. This story was written for that number.

Rev. Donald G. Miller, Ph. D. is a graduate of the Biblical Seminary of New York. A year ago he came to Korea as a teacher in the Pyongyang Foreign School. He is a member of the Free Methodist Church, a popular preacher and very much interested in the work of missions.

R. M. Wilson, M. D. came to Korea in 1908 as a member of the Southern Presbyterian Mission. He is in charge of the Leper Colony near Soonchun where he resides. His Travelogue will be interesting to many of our missionaries going on furlough and informing to all of our readers.

As was stated last month the Rev. F. S. Miller retired in December after 44 years of service in the Northern Presbyterian Mission. He and Mrs. Miller have left for a two month's trip to South China and the Philippines after which they will return to Chungju, Korea where they will continue to reside for two or three years.

Mrs. A. A. Pieters before her marriage in 1933, had for some time been a successful teacher in the public schools of Atlantic City, N. J. Mr. Pieters is at present giving all his time to the revision of the Old Testament in Korean. He came to Korea more than forty years ago and in 1904 joined the Northern Presbyterian Mission.

Rev. J. N. Mackenzie before joining the Australian Presbyterian Mission in Korea in 1910, was a missionary for some years in the New Hebrides. He along with Drs. R. M. Wilson and A. G. Fletcher have been honored by the Japanese Government for their services in the leper colonies of Korea.

Miss Helen Kim, Ph. D. is Vice-president and Dean of the Ewha College for Women. She is a Ph. D. of Columbia University (New York) and the only woman in Korea holding that degree. She has often represented Korean women and the Korean Methodist

Church in conferences abroad, and has just returned from India on a similar mission.

S. J. Chey, Ph. D. is treasurer of the Chosen Christian College and a teacher in the Commercial Dept. He received his doctor's degree from New York University. For some years he has been chairman of the music committee of the College.

Rev. Chas. Allen Clark, Ph. D., D. D. is a member of the faculty of the Presbyterian Theological Seminary in Pyongyang. He came to Korea in 1901 as member of the Northern Presbyterian Mission. One of his hobbies is statistics as this article reveals.

We are glad to have Y. H. Kim, Ph. D. (Yale) continue the page, What's Interesting the Korean Church? He is Librarian of the Ewha College, Seoul. Mr. Hugh Miller of the British and Foreign Bible Society, also generously continues to collect the Notes and Personals,

Mrs. Edward Adams (Sue Comstock) came to Korea in 1921. She is a graduate nurse. Mr. Adams is a "second generation missionary" and continues in Taiku the work of his father, the late Rev. J. E. Adams, D. D., who organized the work of the Northern Presbyterian Mission there, forty years ago.

Notes and Personals

Southern Methodist Mission

New Arrivals

Rev. and Mrs. Ralph Lewis, Chulwon.

Northern Methodist Mission

Returned from furlough

Rev. and Mrs. C. A. Sauer, Seoul.

British & Foreign Bible Society

Left on furlough

Mr. and Mrs. Thomas Hobbs

Announcement

The Daily Bible Readings and Bible Success Band booklets have been sent out to the foreign children. If any have been omitted, a card to the C. L. S. Office will bring the required booklets at once.

Death

The members of the Seoul foreign community, as well as many Korean and other friends, were saddened by the death on Dec. 16, 1936, of Mrs. Mae Rue, wife of G. H. Rue, M. D. of the Seventh Day Adventist Mission. Her lamented death at the early age of 36, followed an operation.

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